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WHERE IS HE?

OR,

THE DOCTRINE OF AN INTERMEDIATE PLACE

CAREFULLY CONSIDERED.

BY

REV. J. S. J. M'CONNELL,

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WHERE IS HE?

CHAPTER I.

"Come, let us talk of Death, and sweetly play
With his black locks, and listen for a while
To the lone music of the passing wind
In the rank grass that waves above his bed."

HENRY ALFORD.

"THERE is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water, it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Job xiv. 7–10.

Thus spake Job thousands of years ago; and thus men have spoken in all ages of the world.

New forms and new faces meet us upon every avenue of life, and the old go down to silence and to death. "Your fathers, where are they? and the prophets, do they live for ever?" Alas! there is an appointed time to man upon the earth. He must accomplish as an hireling his day, and then go—where?

"Friend after friend departs:
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end."

Death is written upon everything. The flowers of spring bloom and shed their fragrance, apparently that they may die. The falling autumn leaves and the sad autumn winds are but the forerunners of Nature's night, when, beneath her sheet of snowy whiteness, she shall sleep till the resurrection-morn of spring. *Man! wonderful* man! the climax of creation! the mysterious work of Deity, which angels desire to comprehend while attending upon his footsteps along the rough and thorny pathway of life!—*man*, the object of the immea-

surable love of the Holy Trinity!—"*man* dieth and wasteth away; yea, man giveth up the ghost, and *where is he?*"

Where is Methusaleh, who stood so long as the connecting link between the Adam formed by the creative power of God and the faithful preacher of righteousness, the Adam of the post-diluvian world, who sailed upon the mighty waters gathered by the opening of heaven's windows and the breaking up of the fountains of the great deep? Where is the great apostle to the Gentiles, who stood upon Mars' hill as the "setter-forth of strange doctrines" concerning a future life, astonishing the wisest of the Greeks—that apostle who reasoned of righteousness, of temperance, and of judgment to come, until the vile Felix trembled upon his throne? Alas! it has been true in the past, as it is now, and will be in the future: "Men appear upon, and disappear from, the stage of life, as wave meets wave and parts upon the troubled waters."

All may not waste away by the slow process

of disease; all may not be stricken down as suddenly as with the lightning stroke, yet, slowly or rapidly, all are tending toward the place of the fathers.

The dissolution, which we call death, is not, however, an object of dread in itself; quietness is its state. Noise, bustle, confusion, consciousness of pain, belong alone to life. Sleep is welcomed by the hale and hearty, because of the quiet it affords, the rest that accompanies it, and the recuperation it ensures. Sleep is courted by the sick and suffering, that consciousness of pain may be driven away; that the harmony of disturbed physical laws may be induced; that health may be promoted and vigor restored. Death, which is so frequently called sleep, the absence of noise, strife, cares, anxieties and the various ills of life, is by no means an object of dread. It is only dreadful in connection with the query, "Where is he?"

The mystery in which we are involved with respect to the continuance of the spirit's life; the mystery as to the place of the abode of that

which was the real friend, the true lover, the affectionate parent or kinsman, the loving disciple, the honest man, the substantial being, is what causes death to be regarded as an enemy to our humanity. The mind does not for a moment entertain the thought that death blots out our being; though unable to give the philosophic reason, it almost intuitively receives the philosophic idea that it is but a separation of the spirit from matter, *a yielding up the ghost*. Who knoweth of that spirit's travels? Who can tell whither it has taken its flight? The tree felled by the woodman's axe, we see. The flower fading and cut down by the scythe of the reaper; the sun sinking down behind the darkening west;—these we behold again, and yet again, causing us to struggle with strange fears and stranger hopes; fears, that when our course is run, and we sink to rest in the grave, we "shall rise no more, never more see light;" hopes, that after all the Hand that guides the rising and the setting of the sun will guide us through the darkness of our

sepulchre to a bright and joyous existence beyond.

Every time we stand at the bedside of the dying, and see the dampness gather in drops upon the brow, and the eye assume a singularly glassy appearance; every time we stand where lies the cold and senseless form of a brother man; every time we meet around the open grave to deposit, as a sacred trust, the ashes of our fellows,—we may hear the anxious voice of unchanging friendship and love uttering the words, "Man dieth and wasteth away; yea, man giveth up the ghost," and asking, as though afraid of the answer, "*Where is he?*"

"Beneath the cypress' solemn shade,
As on surrounding tombs I gazed,
I wept and thought of friends there laid,
Whose hearts with warmest love had blazed.
Where are those friends my heart doth lack,
Whose words in grief gave peace? *Ah, where?*
And *Fate*, by *Echo*, gave me back
This short but just reply, '*Ah, where?*'"

When man saw for the first time his fellow

in the cold embrace of death, what strange thoughts must have passed through his mind! Death, to the brute creation, he may have understood, but what was it to man? He became enveloped in mystery. We can imagine him turning unconsciously to the regions of space, to discern, if possible, the spirit of his brother man in its passage from a world of sin. His eye becomes dazzled by the brightness of the sun's glorious rays and his lips move, almost involuntarily, in an address to the source of light: "Tell me, O Sun! thou who dost send thy light to every nook and corner of our world, chasing away gloom, dispelling darkness, infusing with warmth the ice-bound regions, and changing earth from a cursed and barren wilderness to a rejoicing and blooming garden; tell me if in thy travels thou hast seen; tell me if in thyself is found the home of the spirit of my brother, torn from my side by death. He wasted away; he gave up the ghost. Where, O Sun! *where is he?*" The only answer returned, as if in mockery, is from

Echo, *Where is he?* The man wanders in the fields until, as a virgin queen, the moon comes forth in her delicate splendor, commending herself as a friend. We can imagine him thus addressing her: "O Moon! thou dost give light in darkness; when the sun goes down at eventide, thou dost arise in thy purity and scatter thy gentler rays around. The spirit cannot pass away in gloom, for all is light around us. Tell me then, O Moon! where is the spirit of my brother? *Where is he!* WHERE IS HE?" The night winds carry back the voice, and in idleness the words upon the ear of him who uttered them, *Where is he?*

The stars, crowding almost every spot of the vast canopy, filling the spacious upper firmament, seem in their twinkling brilliancy to preclude the passage of the spirit of man, unnoticed, beyond their spheres. Man, notwithstanding his anxiety for a solution of the mystery, obtains no answer from any of the millons of stars that beautify the realms of space. *Where is he?* still remains unanswered, sorrow

is unabated, grief is unassuaged. Man, left to himself, finds no consolation, no hope, no ray of light from beyond the grave. Even Job, whose faith in the resurection of the dead is so often brought before our minds by the comforting words "I know that my Redeemer liveth," associated his confidence in that living Redeemer with doubts respecting the redeemed; and we find his hopes leaping over the grave, as a chasm of darkness, to find their fruition in the glories of the "latter day."

Oh the unbounded love of God! Just as reason is about to forsake her seat, because overwhelmed with the difficulties attending the entrance of death into the human family, the great and holy Creator, who delighteth in all his creatures, gives us his word to be "a lamp to our feet and a light to our path." Immediately the gates of death are unbolted; they fly back upon their hinges, and the hitherto impenetrable veil is rent in twain. Then humanity, cursed for sin, finds a knowledge of the glory of God in his providence over men. The

hitherto incomprehensible dealings of the Creator, have their mysteriousness removed, and man is led no longer to contemplate death as his last end, but as the threshold over which he may step out into a *broader*, HIGHER and ETERNAL LIFE.

"Why should we start and fear to die?
What timorous worms we mortals are!
Death is the gate to endless joy,
And yet we dread to enter there!"—WATTS.

CHAPTER II.

"The spirit is not there!
It is but lifeless, perishable flesh
That moulders in the grave;
Earth, air and water's ministering particles
Now to the elements
Resolved, their uses done."—SOUTHEY.

WEEP not for thy loved and precious ones whom thou hast laid asleep; "behold the Lion of the tribe of Judah hath prevailed to open the book and to loose the seals thereof," and the "glory which gilds its sacred page" shines all around us, as we journey through this "vale of tears." It becomes brighter, and brighter as we approach the portals of the tomb, and we exchange it only for the unreflected light of God himself. *Where is he?* is no longer an unanswered question. Christ "hath brought life and immortality to light through the Gos-

pel. He, in his own person, has demonstrated the subjection of death to his sway, and along the line of the ages he sends the comforting words, "I am he that liveth and was dead; and, behold, I am alive forevermore, Amen; and have the keys of the grave and of death." Rev. xviii. 1.

Thanks be to God! we are not left to mourn, like Job, that we must go down "to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job x. 21–22.

Yet, is it not strange that so many answers are given to the bereaved in response to their inquiries concerning their loved absent ones? Some would tell them that they have gone down to the ground, like the beasts that perish, there to remain. What comfort for the sorrowful is here?

Others would tell them that, in a place prepared, they wait the summons to the throne; that in some middle place, like a bird taken

from a small cage, and placed in a larger one, they wait and watch the approaching dawn of the day of their eduction to full and endless liberty. Such men as Dr. Adam Clarke, John Wesley, Scott, Magee and Campbell, together with Bishop Pearson, and the Protestant Episcopal Church in general, and scores of learned and pious men of all denominations of Christians, who would not advocate any doctrine which they thought would detract from the glory of Christ or the efficacy of his atonement, have held the theory of an "intermediate place" for the occupancy of souls between death and the resurection.

Where this place is, they do not say. Mr. John Wesley says, "It has not pleased God to reveal anything concerning it in the Holy Scriptures; and consequently, it is not possible for us to form any judgment, or even conjecture about it."—Sermons, vol. ii., p. 467.

Can it be that the holy dead are in a place concerning which nothing is revealed in the word of God? Then are we indeed no better off

than we were before; the light we have is mingled with darkness, and we still seek in vain to penetrate the veil.

Others, among whom we might name some of the greatest lights of the Protestant world, tell us that the souls of the holy stay not away from the source of blessing, but, as

"Fire ascending, seeks the sun—"

"A soul that's born of God
Pants to view his glorious face;
Upward tends to his abode,
To rest in his embrace."—SEAGRAVE.

Heaven is the home of the saints. There they gaze upon the unveiled brightness of Jehovah's glory; they share the bliss which angels know, and walk with the Lamb in white. Mr. Charles Wesley, the poet of Methodism, differed greatly from his brother John in his views of the future abode of the saints. John Wesley said on Rev. xx. 13: "Death gave up all the bodies of men, and Hades, the receptacle of separate souls, gave

them up to be reunited to their bodies." Charles Wesley sang such words as these:

"From death we shall quickly remove,
And mount to our native abode,
The house of our Father above,
The palace of angels and God."

Also,

"Christ, our Brother and our Friend,
Shows us his eternal love:
Never shall our triumphs end
Till we take our seats above."

If probation alone is the time of conflict, then when it ends, "our triumphs end," and "we take our seats above." We might quote many more stanzas of his inimitable hymns, were it necessary, to show the current of the thoughts of this truly earnest man of God upon this interesting question of our hereafter. We refer the reader to the hymns of the M. E. Church, numbered 1075, 1086, 1089, and especially to number 956—

"Come let us join our friends above," etc.

Mr. Watson says the Scriptures intimate

that the souls of good men are admitted to the presence of God immediately after death." (Bib. Dict., Art. "Intermediate State.") "In this intermediate but felicitous and glorious state, the disembodied spirits of the righteous will remain in joy and felicity *with Christ* until the general judgment, when another display of the gracious effects of our redemption by Christ will appear in the glorious resurrection of their bodies to an immortal life." Inst., vol. ii. p. 460.

Mr. W. has been referred to by a recent writer as teaching "an intermediate place," but the expression "*with Christ*," which we have italicized, rather favors the doctrine of immediate entrance to heaven. In his exposition of Matt. xvi. 18, however, he considers "Hades" as referring to an intermediate place.

The Heidelberg Catechism, now, and for over three hundred years, the voice of the Reformed churches of Germany, asks this question: "What comfort is afforded to us by the doctrine of the resurrection of the body?" The

answer given is, "that not only my soul after this life *shall be immediately taken up to Christ its head;* but, also, that my body, being raised by the power of Christ, shall be reunited with my soul, and be made like unto the glorious body of Christ."

In the Shorter Catechism of the Presbyterian churches, the question occurs, "What benefit do believers receive from Christ at death?" The answer is, "The souls of believers are at their death made perfect in holiness, and do *immediately pass into glory;* and their bodies, being still united to Christ, do rest in their graves till the resurrection."

The Westminster "Confession of Faith" contains the following: "The bodies of men, after death, return to dust, and see corruption; but their souls (which neither die nor sleep), having an immortal substance, *immediately return to God,* who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and

glory, waiting for the full redemption of their bodies."

Thus have we given the statement of this doctrine, of immediate entrance to heaven at death, in the chosen language of different branches of the Christian Church. We propose in our next chapter to examine the objections which are urged against the doctrine. We may be pardoned if we close this chapter with an entire hymn, appropriately showing the views of Charles Wesley, to whom we have before referred:

"Why should we lament the lot
Of a saint in Christ deceased?
Let the world, who know us not,
Call us hopeless and unblest:
When from flesh the spirit, freed,
Hastens homeward to return,
Mortals cry—A man is dead!
Angels sing—A child is born!—
Born into the world above,
They our happy brother greet;
Bear him to the throne of love;
Place him at the Saviour's feet:

Jesus smiles and says, Well done!
Good and faithful servant thou!
Enter and receive thy crown;
Reign with me triumphant now.
Angels catch th' approving sound,
Bow and bless the just award;
Hail the heir with glory crowned,
Now rejoicing with his Lord—
Fuller joys ordained to know,
Waiting for the gen'ral doom,
When the archangel's trump shall blow—
Rise, ye dead—to judgment come."

CHAPTER III.

"Behold, amid celestial spheres
The spirit walks the path of light:
And hark! the lyre for him who reigns,
It wakes to more than angel strains,
Where youth immortal feels no blight,
And bliss eternal knows no tears."

R. W. CUSHMAN.

IN this chapter we are to consider the objections to the doctrine of immediate bliss in heaven which have been presented by some of those who have written upon the subject. We shall present these objections as nearly as possible in the language in which they have come to us, premising their consideration with the remark that if a theory which was introduced into the Church at a time of great corruption, had not exerted an influence in the interpreta-

tion of certain passages of Scripture, we do not see how they could have been pressed into the service in which we find them.

The first objection is: "that the soul separate from the body cannot be in the same place in which it is to be when reunited to the body. Soul and body in union being the proper condition of man, their disunion renders each part imperfect, and no imperfection can enter heaven." The force of this objection is lost when we remember that children and aged persons, whose conditions are vastly different, dwell in the same house. The child of yesterday is the man of to-day; yet he dwells in the old house at home, the very place into which he was born, from which he went forth to receive mental training to qualify him for the business world, and to which he returned with a developed intellect, the glory of man on earth. We can see no more unreasonableness in supposing a disembodied spirit can and does occupy the place in which it shall dwell when embodied, than we can in the child living now,

where it shall live when it attains to manhood's years.

If, however, the soul is an imperfection, because separate from the body, where is its immortality? Its perfection, independent of union with the body, has ever been urged as a ground of its immortality by those who have written upon that subject from a natural standpoint. The corruption and imperfection of our bodies have ever been regarded as hindrances to the exercise of the soul's powers; and death, the culmination of sin, has been looked upon by many as a remedial agent in the hands of God to remove corruption from those bodies, and fit them for the habitation of the blessed.

It has been stated as a second objection, that in the day of judgment many will act as though they did not know their destiny until that period. They come, saying, "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matt. vii. 22. Let us remember how necessary it is to the right under-

standing of heavenly and eternal things that they be impressed upon our minds by things earthly and temporal. Many scenes connected with the judgment day, as that day is described in God's word, are drawn from human transactions, and are to be interpreted accordingly. Instance, if you please, the opening of the books as described Rev. xx. 12. How frequently do men, even when they know the sentence of the law, appeal to their previous goodness in the hope of a lessening of the penalty or a final pardon! Exhortations to prepare for judgment as certainly mean prepare for death as exhortations to prepare to meet the Son of Man at his coming refer to that coming in the hour of death. As the trust of many in their works will be found in that hour to afford no shelter or defence, the timely warning of such persons and exhortations to them to "be also ready" should not be construed into a proof of their ignorance of their destiny until "the great and notable day of the Lord."

It has been further objected that the saints

cannot enter heaven until after the judgment, which is to take place after the resurrection. To support this, we are referred to the words of our Saviour, Matt. xxv. 34: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This, it is said, will take place at the general judgment; then the righteous will be called upon to "inherit the kingdom."

The day of judgment is but a final and public consummation of man's destiny. It is not necessary for God to wait until the end of time to know the influence of men's actions and words, that, according to their works, they may be judged. Not at all. God sees the end from the beginning; and while we would say nothing to detract from the importance of that day to every son and daughter of Adam, we, nevertheless, can not regard it otherwise than a provision of the Deity

"To vindicate his ways to men."

Every mouth must stop condemning the ways of Providence; for when "the books are opened," and the why's and wherefore's of God's dealings are made known, every tongue will be loosed to exclaim, "Just and true art thou, O God! true and righteous are thy judgments altogether." We cannot see that an individual judgment is at all inconsistent with a general judgment, which is but a manifestation of the righteousness of God; neither is it unreasonable, for we have in the regulation of human affairs principles precisely the same. The consideration of an appeal by a higher court does not prevent the incarceration of the criminal in the interval, and should a new argument be entered into to prove the justice of the previous trial, the bringing of the criminal from the prison to the court, and his subsequent remanding, do not show any unreasonableness in the law or inconsistency in its officers. Again, instances have occurred where persons have enjoyed an inheritance without possessing it—titles, deeds and all; and if so,

what is to prevent it in the economy of God? Christians, here, receive the *earnest* of their inheritance. The apostle teaches that now all things belong to Christians. His words are: "Let no man glory in men; for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. iii. 21–23. If all things are ours, so is heaven. "Fear not," therefore, "little flock; it is your Father's good pleasure to give you the kingdom." "There are many mansions" in his home above, and doubtless one can be found for you as a disembodied spirit; and, when you are clothed upon with immortality, another more suitable to your requirements.

If Matt. xxv. 34 indicates the absence of the blessed from heaven, between death and the resurrection, Matt. xxv. 41, "Depart from me, ye cursed," proves the presence of the evil there. How, we may ask, can the wicked depart from him if they have not been with him?

This, it may be said, would be going too far. To say, however, that "depart" implies a going away from the presence of the Judge is not enough, for then "come" would imply a movement toward that presence or person. Whereas, both the cursed and the blessed are represented as before him. The whole is but an accommodating description of a general judgment, in which things unfamiliar are represented by the familiar separation of sheep from goats.

The last objection which we shall consider here is, that "there are intimations of an *established order* on the part of God to introduce all his saints to their final and glorious reward *at one and the same time*. Mark, we say 'final' reward." What reason the author of this objection had to emphasize the word "final" so peculiarly, we cannot determine. The "final" act in connection with our salvation cannot, of course, take place until our bodies and souls, reunited, have an abundant entrance administered to them "through the gates into the city."

Time ends when the dead arise; hence no subsequent act can be first or last in time; but the "final" reward, the highest degree of bliss, is so far on in the eternal ages, by which the life of heaven is measured, that we cannot conceive of a finality at all. Several passages are quoted as furnishing the intimations alluded to, but we shall content ourselves with an examination of the principal texts. 1 Thess. iv. 15–17: "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." We certainly acknowledge "an *established order*" to be taught in this declaration of the

apostle; but not such as can be regarded as an objection to the views we advocate. If the fourteenth verse of this same chapter had been regarded, the objection could not have derived even a *supposed* support from these verses. After informing the Thessalonians that he "would not have them to be ignorant concerning them which are asleep," the apostle says, v. 14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, *will God bring with him.*" It is true that those "who are alive and remain, shall not *prevent*," or *go before* "them which are asleep;" they have already gone to be with Christ; but when the Lord "shall descend from heaven," he shall bring them with him. The same order is referred to by the apostle in 1 Cor. xv. 51–52: "We shall not all sleep; but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and *we shall be changed.*" Not before the dead are raised, nor yet at the

same time, though the change shall take place in a moment.

"The dead in Christ shall first arise
At the last trumpet's sounding,
Caught up to meet him in the skies,
With joy their Lord surrounding:
No gloomy fears their souls dismay;
His presence sheds eternal day
On those prepared to meet him."—COLLYER.

Heb. xi. 29–40 is the next passage presented as supporting an established order: "And these, having obtained a good report through faith, received not the promises: God having provided some better thing for us, that they, without us, should not be made perfect." In order to properly appreciate these words, it is necessary to inquire what the promise was; for if we do not know what it was, we cannot tell how our reception of it is to augment the happiness of those who "died in the faith." Paul tells us that those who did not receive the promise "were seeking a country," verse 14; and this was not "the country from whence

they came out;" for if it had been, they "might have returned," but "they desired a better country," v. 15, 16. The promise to Abraham and his seed, was, that they should possess the land of Canaan for ever; but Abraham's seed did not embrace his children according to the flesh, for it was said, "In Isaac shall thy seed be called;" while of the children of Isaac, Esau was rejected and Jacob chosen. We need not trace the children of Abraham through their long line of tribes and families; suffice it to say, no truth is more plainly revealed than that the children of Abraham, through Isaac and Jacob, are not all counted for the seed of Abraham, but those alone, whether they be of Esau or of Jacob, who believe in Him in whom all nations of the earth are blessed. "Abraham rejoiced to see my day, and was glad," said the Saviour. "They which be of faith are blessed, with faithful Abraham," said Paul. "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. iii. 9, 29.

It therefore very plainly follows if Abraham

and all his seed are included in the promise, and believers in Christ, or Christ's seed, are also "Abraham's seed," the promise cannot possibly be fulfilled so long as souls are born to Christ. Does this, however, prove that Abraham and the ancients who have "died in faith" are not in the enjoyment of a high degree of bliss? No, no! For our Saviour has said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. viii. 11. When they have all come from the different quarters of our world, "having washed their robes and made them white in the blood of the Lamb," will not all those "who obtained a good report through faith, but who received not the promise," rejoice in its fulfillment? Then will they wish us "be made perfect" possessors of the heavenly Canaan, where there are

> "Sweet fields arrayed in living green,
> And rivers of delight."

John xiv. 2, 3 has also been used as support-

ing the objection under consideration: "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." It is urged with reference to this passage that it represents the reception of the righteous to the heavenly mansions as occurring "when Christ comes again, and not at the hour of death." *

If the "coming of Christ" referred in every instance to his actual, personal appearance upon the earth a "second time without sin unto salvation," we might acknowledge the force of the objection; but as that "coming" is spoken of in connection with various events, we think we have a reasonable right to refer it to the hour of death. This, perhaps, will be more apparent to the reader when we consider those passages of Scripture which teach the immediate admission of holy souls to the realms of

*Mattison's Immortality 102.

unending bliss, the blessed society of angels and the unveiled presence of God. In our next chapter we shall carefully examine the foundations of the supposed intermediate place.

CHAPTER IV.

"Oh see! an awful world is this
Where spirits are detained. Tis half a heaven
And half a hell! What horrid mixture here!
I see before me, and along the edge
Of rayless night, on either side, the shades
Of spirits move; as yet unjudged, undoomed,
Or unrewarded. Some do seem to hope;
Some sit in gloom; some walk in dark suspense;
Some agonize to change their state. Oh say,
Is all this real, or but a monstrous dream?"

THE advocates of the doctrine of an "intermediate place" claim to entertain the same views as were held by the Jews, especially the Pharisees, "who believed in a resurrection from the dead, both of the just and the unjust." A recent writer upon this subject says:* "The Jews, to whom our Lord was speaking, or at least the chief sect of that people,

*Mattison's Immortality.

held to the doctrine of an intermediate state. This is evident from Josephus' discourse to the Greeks upon that very subject. Josephus was a learned Jewish historian, who wrote about A. D. 80. In his discourse to the Greeks concerning Hades, he says: 'Now, as to Hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. . . . This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments agreeable to every one's behavior and manners.' This passage," says the writer from whom we have quoted, "clearly sets forth the Jewish idea of the nature of Hades, as a receptacle of souls both good and bad; and we cite it solely for this purpose, and not to settle anything directly as to the existence or non-existence of an intermediate state."

Although this "discourse concerning Hades" has given a meaning to the word which causes an intermediate place to be associated with it,

it is not absolutely certain that Josephus wrote it; nor is it at all certain that if Josephus wrote it he has presented in it "the Jewish idea of the nature of Hades as a receptacle of souls, both good and bad." Josephus wrote his "Jewish Wars" about A. D. 75, and his "Jewish Antiquities," about A. D. 93. This discourse, to have been written by him, must have been written about A. D. 85 or 95. We think, from internal evidence, no candid mind will fail to acknowledge that it is of much later origin.

In the first paragraph we read that "Hades is a place in the world not *regularly finished.*" Let this sentence be compared with the Jewish idea of the completeness and perfection of creation and God's rest, and the conclusion will at once be reached that no such place ever was conceived of by an intelligent Jew. In the same paragraph we read that "angels are appointed as guardians, who distribute temporary punishments agreeable to every one's behavior and manners." Where is the warrant

for attaching such an office as this to angels? Yet this discourse professes to give the views of the Jewish people; and Josephus professes to base all he says concerning their views upon the teachings of their prophets, from the earliest times. When we have so much revealed in the books which were received into the Jewish canon respecting the fixedness of that state which follows this life, we cannot for a moment believe a Jew would acknowledge that angels had power to inflict *temporary* punishments upon the souls of men.

In the fourth paragraph of this discourse to the Greeks, these words occur: "They see the place or choir of the fathers and of the just; even hereby are they punished; for a chaos deep and large is fixed between them, insomuch that a just man that has compassion on them cannot be admitted; nor can one that is unjust, if he were bold enough to attempt it, pass over." To say nothing of the striking resemblance of this language to that used by our Saviour in the utterance of the parable of

the rich man and Lazarus, we are led to ask, can it be possible that a person so impressed with the justice of God as were the Jews could so far forget justice as to have compassion for the sinner after punishment is inflicted? If so, we have not so learned the truth. The words "eternal life in heaven," "everlasting fruition," "eternal punishment," "unquenchable fire," "worm never dying," "heavenly kingdom," "freed from bondage," and others of similar character, occur in this discourse, and the least we can say of them is, they savor very much of the New Testament.

In the sixth paragraph we read: "For all men, the just as well as the unjust, shall be brought before God the Word; for to him hath the Father committed all judgment; and he, in order to fulfill the will of his Father, shall come as judge, whom we call Christ; for Minos and Radamanthus are not judges, as you Greeks do suppose; but he whom God and the Father hath glorified." In the seventh and last paragraph we find written: "For what

God hath concealed in silence will be then made manifest; what neither eye hath seen, nor ear hath heard, nor hath it entered the heart of man, the things God hath prepared for them that love him." When we consider that Josephus was a Jew, and doubtless indulged the same spirit of animosity toward the apostles and early Christians as did the rest of his sect; when we remember that the gospels and epistles were at first written, and hence that there were but few copies of the gospels, and fewer still of the epistles, extant in the time of Josephus, we may with propriety ask, How came he, in writing this discourse, to present the views of his own people in the very language of Christ and his apostles? We would attribute honesty, at least, to Josephus; but in our desire to do so, an alternative is presented,—either he was honest, and did not write this discourse, or, in writing it, most deceitfully wandered from the path which he had marked for himself, "to prosecute his work with accuracy." Charity and strong presump-

tive evidence compel us to accept the former of these propositions.

It may be asked in this connection, whence did this "Discourse concerning Hades" come? We cannot tell. To answer, we might rummage through the works of hundreds of years, and even then not succeed in finding its real author. In "Took's Pantheon of the Heathen Gods," and in fact in most of the standard classical works, we can find allusions to Pluto, Charon and the ferry, and the descriptions which are given of Pluto's kingdom and Charon's occupation lead us to the conviction that the "Discourse to the Greeks concerning Hades" is but the idea of the heathen mind as to the place for the custody of the souls of men, both good and bad, prepared under its present title in an age of corruption, that pernicious errors might derive a support from its declarations of what the Jews believed.

Admitting, however, that Josephus was the author of this discourse, the question recurs, Does he properly represent Jewish ideas, or, as

he pretends, the ideas of the Pharisees, the most numerous and influential sect at the time he wrote? Dr. Traill, in his essay "On the Personal Character and Credibility of Josephus," says: "In deciding to call himself a Pharisee, he manifestly reserved to himself the liberty of being such only to the extent that might be necessary to secure his objects in making the profession. A Pharisee indeed was Josephus! but his Pharisaism, we may conjecture, was not much deeper than the thickness of his phylactery!"

Mosheim remarks that "Josephus, as is well known, attempted to show that there was less difference between the religion of the Jews and that of other nations than people generally supposed, in which he frequently exceeds all bounds."

Dr. Kitto says, "Josephus is not to be relied on in the account which he gives of the belief of his countrymen, as he appears to use terms which suggest one thing to the Jewish readers

and another to the Greeks and Romans, who scouted the idea of a resurrection."

Dean Prideaux accuses Josephus of making very many mistakes, some of which respect the most important matters.

Dr. A. Clarke in his "Commentary" finds several occasions to doubt the reliability of Josephus as a historian.

We might bring forward the names of more than twenty writers who do not recognize the faithfulness of the record which Josephus has given of his own people and their belief.

Paul was a Pharisee. When he stood before the council (Acts xxiii.), he declared himself to be a Pharisee, the son of a Pharisee. He had occasion then to refer to the belief of his sect, and he said, "of the hope and resurrection of the dead I am called in question." When he stood before Agrippa (Acts xxvi.), he appealed to the king's knowledge of the customs and questions which were among the Jews; and while he showed to the king and those who were with him that the promise of a future life

had been made to the fathers, and that the resurrection of Jesus Christ, as the first that should rise from the dead, was the very thing which the prophets and Moses did say should come, we do not find a single allusion to either an unconscious or a conscious existence in an intermediate state or place. In fact, he does not specify any change as having taken place in him with respect to his belief, except so far as that belief related to Christ. His hope in a resurrection remained, but the fulfillment of the promise of Moses and the prophets, as to the "first that should rise from the dead," had been seen in the resurrection of Christ. This fact, in connection with Paul's conversion, is worthy of remembrance, inasmuch as special passages from his epistles remain to be considered.

CHAPTER V.

"Hail, sacred truth! whose piercing rays
Dispel the shades of night;
Diffusing o'er a ruined world
The healing beams of light."

WE have endeavored to show that Josephus, if the author of the "Discourse concerning Hades," did not present us with the proper ideas of the Jewish mind. The proof which we have presented appears to our mind very conclusive of itself, and when considered in connection with what we have yet to present, will, we think, satisfy all reasonable minds.

"The Bible," said Mr. Chillingsworth, "the Bible only, is the religion of Protestants." It matters not to us what Josephus, or even the "Fathers," may say, if their sayings will not measure up to this standard. If they agree

with the Bible, well; if not, let them not be brought forward as teachers of true doctrine.

The term "Hades," on which the discourse we have examined is based, is Greek, and finds its correspondent in Hebrew in the word *Sheol*. All writers upon questions pertaining to a future life agree with regard to this. If, therefore, they are corresponding terms, their meaning must be precisely the same. The word *Sheol* occurs sixty-four times in the Old Testament. It is three times translated *pit;* thirty times, *grave;* and thirty-four times, *hell*. Of these sixty-four passages, we find but thirteen which seem to refer to a place such as is described in the "Discourse concerning Hades." We propose carefully to examine these passages, that their true import may be ascertained.

In Gen. xxxvii. 35, Jacob is represented as refusing comfort; his son Joseph, whom he loved, is not. He believes that he has been slain by an evil beast; yet he says, "I will go down into the *grave* unto my son mourning."

In Gen. xlii. 38, the possible death of Benjamin presents itself to the aged patriarch as his sons seek to take him with them to Egypt. He remembers Joseph's supposed sad end, and says, "If mischief befall him (Benjamin), by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the *grave*."

In Gen. xliv. 29–31, Judah repeats this language as he stands before his unknown brother in Egypt.

Whatever the term *grave* signifies in one place it certainly signifies in the other. It is very evident it does not mean a place of sepulchre, for Jacob supposed an evil beast had slain his son Joseph, and yet in the grave he expected to meet his son. So doubtless he used the word with reference to Benjamin, for the evil or mischief which he feared is spoken of as likely to "befall him by the way." What then can this word mean? The sacred historian has another mode of expression, which we think sheds light upon this subject, and

unfolds the idea of Jacob's mind more clearly.

In Gen. xxv. 8–10, we have an account of Abraham's death and burial: "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was *gathered to his people.*"

In Gen. xxxv. 29, we are informed that "Isaac gave up the ghost and died, and was *gathered unto his people*, being old and full of days."

In Gen. xliv. 29, Jacob is represented as charging his sons, and saying unto them, "I am to be gathered unto my people: bury me with my fathers in the cave that is in field of Ephron the Hittite." In verse 33 it is said, "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was *gathered unto his people.*"

The expression, "*gathered unto his people*," we regard as the meaning of the expression

"*go down into the grave.*" If the one phrase referred to a place of burial, so would the other; but the supposition of Jacob with regard to Joseph in the one case, and the long time elapsing between the actual gathering and burial in the other cases, preclude all allusion to sepulture. It might be said, however, that these expressions refer to a spirit-world in which there would be reunion; and this we are prepared to allow, but not that that spirit-world was an intermediate place. Abraham was "*gathered to his people.*" Not those who were buried in the cave of Machpelah, for none of his people, except Sarah, were buried there. Jacob was gathered to his people, but not buried until at least "threescore and ten days" had been spent in mourning for him. Gen. l. 3, 4. The terms prove only this and nothing more, that death admitted these patriarchs to the society of those whom they loved. Abraham should meet with Sarah, Isaac with Rebecca, and Jacob with his long-loved Rachel. *Sheol* had not the definiteness con-

nected with it which modern believers in an intermediate place would have us admit.

The next passage which we will consider is Num. xvi. 29–33. The history is that of the rebellion of Korah, Dathan and Abiram. Moses, to show the divinity of his mission, which these men had questioned, said, "If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing and the earth open her mouth, and swallow them up with all that appertain unto them, and they go down quick into the *pit* (sheol), then ye shall understand that these men have provoked the Lord. . . . And the earth opened her mouth and swallowed them up, and their houses and all the men that appertained unto Korah, and all their goods; they and all that appertained to them, went down alive into the *pit* (sheol), and the earth closed upon them, and they perished from among the congregation." *Sheol* is here translated *pit*, and the pit is so accurately

described as "the earth" with an "open mouth," swallowing not only men, but "houses and goods," that no argument is necessary to show that *Sheol* is not a correspondent of the *Hades* so elaborately described as "a place in the world not regularly finished."

In 1 Sam. ii. 6, Job xi. 8, Ps. cxxxix. 8, Amos ix. 2, and other places, the words *hell* and the *grave*, acknowledged translations of *sheol*, signify the lowest depths.

In 1 Sam. ii. 6, it is said, "The Lord killeth and maketh alive; he bringeth down to the *grave* (sheol) and bringeth up." Hannah certainly did not refer to death and the resurrection, even if she had heard of the resurrection from the dead. Her meaning is made plain by her subsequent utterances, for she said further, "He bringeth low and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to set them among princes, and to make them inherit the throne of glory."

In Job xi. 8, Zophar speaks of the greatness

of God, and considers it as extending higher than the heights of heaven, and deeper than the depths of *hell* (sheol). In Ps. cxxxix. 8, David speaks of God's presence as everywhere. It is in heaven, it is in (sheol) *hell*, it is in the uttermost parts of the sea; even darkness could not hide him from God. In Amos ix. 2, precisely the same thought is expressed.

In several places in the Psalms the "depths of *hell*" (sheol) are referred to, when certainly no more is meant than we mean when we speak of "the verge of the tomb." Our friends are frequently brought very low by disease; we have waited and watched for their dissolution, but a kind and beneficent Providence has restored health and vigor to them, and they have gone in and out with us for years. When we allude to their circumstances, we say "they were on the brink of the grave;" "one foot was in the tomb;" or, to use the more classic language of David, "thou hast delivered their soul from the lowest hell;" but we mean no

more than that they have been saved from death and the world of disembodiedness.

In Psalm lxxxvi. 13, David breaks forth in songs of praise to God for his mercy in delivering his "soul from the lowest *hell;* " evidently referring to his deliverance from the power of Saul, who fain would have taken his life. In Jonah ii. 2, the prophet says, "I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of *hell* (sheol) cried I, and thou heardest my voice." In both of these instances *sheol* is translated *hell*, yet there is not the slightest resemblance between the hell referred to in either case and the hell referred to when *Sheol* is claimed as the correspondent of *Hades*. The hell referred to by David was the state of *death*, while that referred to by Jonah was a place of *life*, in which he was confined as in a grave. Jonah ii. 1: "Jonah prayed unto the Lord his God out of the fish's belly!" Not from an irregular subterraneous region, but from that place in which he was concealed from the eyes of men.

In several of the Proverbs, sheol or hell is personified and spoken of as having an appetite which never can be satisfied. In Hab. ii. 5, the same idea is expressed; the "transgressor by wine" is spoken of as "proud and enlarging his desires as *hell*, and is as death, and cannot be satisfied."

Can it be possible that in any of these passages *sheol*, which is translated *pit*, *grave* and *hell*, and which might in every instance have been translated *grave* without destroying the force of the word of God—can it be possible, we ask, that *Sheol* has the same signification that is attached to *Hades?* That it means the same as *Hades*, we are ready to admit, for learned men at different times have examined it carefully, and their criticisms stand unimpeached to this day; but that *Hades* signifies what believers in an intermediate place claim for it, we think no impartial reader will be willing to allow.

There remains one passage of the Old Testament which is very important in deciding

the application of the term *Sheol* by the most enlightened of the Jews. We allude to Psalm xvi. 10, but as this is quoted in the New Testament in connection with the sufferings of Christ and the glory that followed, we leave its consideration for the present.

CHAPTER VI.

WE have seen that *Sheol* and *Hades* are regarded as correspondents by those who believe the doctrine of an intermediate place. We have also seen that *Sheol* in the Old Testament does not signify all that is claimed for *Hades;* but simply refers to *death*, a *state of death*, and the *grave*, as a general receptacle for the dead. We propose now to examine those passages in the New Testament in which the word *Hades* occurs, to ascertain if possible its true signification, and thus determine its bearing upon the question of an intermediate place.

There are eleven passages in which the word occurs. The first is Matthew xi. 23: "And thou, Capernaum, which art exhalted unto heaven, shall be brought down to *hell;* for if

the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." Luke, in giving an account of this same upbraiding of "the cities wherein most of the mighty works" of Christ "were done," renders it thus: "And thou, Capernaum, which art exalted to heaven, shall be thrust down to *hell*." Luke x. 16. In both of these places the word translated *hell* is *hades*. No thoughtful reader can for a single moment attach any other idea to the word, as used here, than that of abasement or destruction. Capernaum had been highly favored, hence it was "exalted to heaven;" but it had not profited by the favor shown it; it had rejected the truths presented to it; it must cease to be favored; it must fall from the heights to the depths; from heaven to "hell."

The comment of Dr. A. Clarke upon this passage is worthy of remembrance. He says: "The word *hell* used in the common translation conveys *now* an improper meaning of the original word, because *hell* is only used to

signify the place of the damned. But as the word *hell* comes from the Anglo-Saxon *helan*, *to cover*, or *hide*, hence the *tiling* or *slating* of a house is called in some parts of England (particularly Cornwall) *heling* to this day, and the *covers* of books (in Lancashire) by the same name: so the literal import of the original word *Hades* was formerly well expressed by it. Here it means a state of the utmost woe and ruin and desolation, to which these impenitent cities were to be reduced. This prediction of our Lord was literally fulfilled; for in the wars between the Romans and the Jews these cities were totally destroyed, so that no traces are now found of *Bethsaida*, Chorazin, or *Capernaum*." The italics are the Doctor's own. Thus we dispose of two of the eleven passages.

The next in order is Matt. xvi. 18: "Thou art Peter, and upon this rock I will build my Church; and the gates of *hell* shall not prevail against it." Hades, here translated hell, certainly does not refer to an intermediate place in

this connection, for then the utterance would be absurd. Let us see how *death* as the signification of *Hades* would answer in the place of *hell*. "The gates of death" is an expression found in Job xxxviii. 17, Ps. ix. 13, and "the gates of the grave" in Isa. xxxviii. 10; so that we do not wander from the standard we have set up in employing this phrase. The members of the Church, who are the Church in themselves, die. Corruption, earth and worms feast upon them; and, as far as human vision can penetrate, death appears to prevail over them; but shall the Church, the Bride, the Lamb's wife, be destroyed by death? The all-powerful Spouse says No! The power of death (an expression equal to the gates of death) shall be broken, destroyed, taken away for ever, and the Church shall be always with the Lord, as he is ever with her.

Some suppose the power and influence of Satan to be alluded to, but *Hades* is never represented as the abode of Satan. He is the "Prince of the power of the air." Death,

which causes the countenance of man to change and his beauty to consume away, may have an apparent victory; but wait; the time is coming; the hour draweth nigh when that which is written shall be accomplished: "I will ransom them from the power of the *grave* (sheol); I will redeem them from *death*. O *death*, I will be thy plagues; O *grave* (sheol), I will be thy destruction." Hos. xiii. 14.

In Luke xvi. 23, the word *hades* occurs in the narrative, or, as many suppose, the parable, of the rich man and Lazarus. Of the rich man it is said, "And in *hell* he lifted up his eyes, being in torments." The word *Hades*, here rendered *hell*, proves nothing more than the fact of his being in the state or place of the dead. In old manuscripts, the 22d and 23d verses read thus: "FORSOTHE THE RICHE MAN IS DEED; AND IS BURIED IN HELLE." See Dr. Clarke on this place. We use similar language in speaking of our friends when they die. We say, "They have gone to test the realities of the invisible world;" "they have gone into

eternity;" or, to be more poetical, they have passed to "the undiscovered country from whose bourn no traveler returns." Our Saviour has presented us in this parable with the ideas of the Jewish mind without the dross of Pharisaism. By the term *Hades* no more is meant than the state of the dead, while the expressions so carefully introduced, "*being in torment*," and "*I am tormented in this flame*," v. 24, show the rich man's state to have been anything else than enviable.

The next passage in order is Acts ii. 27, 31; but as this is a quotation from, and exposition of, Psalm xvi. 10, we will consider it at the close of this chapter.

1 Cor. xv. 55: "O death, where is thy sting? O *grave*, where is thy victory?" This is evidently a quotation from Hosea xiii. 14. Whatever signification is attached to *sheol* there must be attached to *hades* here. We have seen that *sheol* there does not refer to an intermediate place. Here Paul is discoursing of the resurrection of the dead, not from an inter-

mediate place, but "from the dust of the earth," and having given one of the most convincing arguments that can be made in favor of such a resurrection, he uses the words found in Hosea as an appropriate and truly sublime climax: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.' O death, where is thy sting? O grave, where is thy victory?"

The word *Hades* is translated *hell* three times in the book of Revelation. The first place is Rev. i. 18: "I am he that liveth, and was dead and behold I am alive for evermore, Amen; and have the keys of *hell* and of death." Keys are emblems of power and authority, and if we remember that he who was dead, but is now "alive for evermore," styled himself the "resurrection and the life," as he approached the grave in which Lazarus slept to call him from its darkness and gloom, we shall have no difficulty in believing that death is so completely

in his power that he can prevent it from taking any one to *Hades*, or its dominion, while those who are there only wait his command to clothe themselves with "their house from heaven," that "mortality may be swallowed up of life."

Rev. vi. 8, next claims our notice: "And I looked, and behold a pale horse: and his name that sat on him was Death, and *hell* followed with him." Fearful destruction is about to take place. Death is riding forth, and hell is following in his path! Is not this the representation of what the Psalmist meant when he prayed for the enemies of Israel?—"Let death seize on them; let them go down quick into hell!" We apprehend the signification in both instances to be similar. Death is the personification of the means to be employed to effect the destruction of the fourth part of the earth, v. 8; while *hades* or *hell* was to hide the dead or cover them in the darkness so peculiar to the grave.

Rev. xx. 13, 14: "And the sea gave up the

dead which were in it, and death and *hell* delivered up the dead which were in them. . . And death and *hell* were cast into the lake of fire." Here we have *hades* twice translated *hell*. Death is again personified and so is hell; they deliver up the dead which are in them—those buried in the grave, and those dead but not yet buried. This we think is the true import of this passage. Any other interpretation seems to render the passage of no importance whatever. If *hell* or *hades* represents an intermediate place, or the abode of souls, we may appropriately ask, What do *death* and the *sea* signify? The sea is spoken of as giving up the dead which are in it. It is certainly therefore a place. Then we have, with the usual signification attached to *hades*, three places for the detention of men from the hour of dissolution until the resurrection morn: DEATH, the SEA and HADES!

We have now examined nine of the eleven passages in which *Hades* occurs in the New Testament. In one of these it is translated

grave, in the remainder, *hell;* and in every one of these it would have been better to have had some other word, especially since the word *hell* has now attached to it so many strange and erroneous ideas.

We will now turn our attention to the examination of Psalm xvi. 10 in connection with Acts ii. 27, 31, as the one has ever been regarded as referring to the other. Psalm xvi. 8, 9, 10 reads as follows: "I have set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in *hell* (sheol); neither wilt thou suffer thine Holy One to see corruption." We suppose that no person acquainted with the use of language, and unbiased by previously received doctrines, would hesitate to regard the expression, "my flesh," as an amplified form of the personal pronoun, I, and the phrase, "my soul," as the objective form of the same pronoun. Thus rendering the passage, "*I* also

shall rest in hope. For thou wilt not leave *me* in hell." That the words are capable of this rendering, in fact, that this is the true rendering, we think is evident from at least two considerations: first, flesh is not capable of hoping, yet the Psalmist says: "My flesh shall rest in hope." Second, the soul is not liable to corruption, and yet the Psalmist connects corruption with the souls of men, by making the Holy One an exception.

Admit the reading we offer, take the expression, "my soul," as used by David speaking for the Holy One himself, as expressing *me*, and the resurrection of the Holy One is most clearly and emphatically promised.

In Acts ii. 25–31, Peter applies these words in precisely this sense. After quoting the words of David, Peter says, v. 29–31, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that

of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." The whole argument of Peter is to prove the resurrection of Christ, as the fulfillment of David's words. The words could not apply to David himself, for he was dead and buried in a sepulchre, which was accessible to those to whom Peter addressed himself. His flesh had corrupted, and his soul had gone to God who gave it; but Jesus Christ the Holy One had risen from the dead; "God having loosed the pains of death," because "it was not possible he should be holden of it." "His soul was not left in (hades) hell, neither did his flesh see corruption." The meaning of *sheol* in Psalm xxvi. 10, and *hades*, its equivalent, in Acts ii. 27, 31, does not appear to be anything more than the state of the dead, without any reference to locality whatever. The declaration of David might appropriately be rendered, "Thou

wilt not leave me dead, nor suffer me to corrupt or decompose." This, however, may be seen more fully when we come to consider the abode of Christ between his death and his resurrection.

We have now proceeded so far with our argument as to be able to say that of the passages in which *Sheol* is found, and the passages in which *Hades*, its correspondent, is found, not one has attached to it the idea of an intermediate place of any kind whatever; much less such an irregular, unfinished, subterraneous cavern as is described in the "Discourse to the Greeks concerning Hades." We have found, however, that *Sheol* and *Hades* are correspondents, expressing the same thing, namely; *death, the state of death, the dominion of death, the grave—to hide, to cover, to conceal, to obscure from view.*

CHAPTER VII.

"'Soon, and for ever!'—such promise our trust,
Though ashes to ashes and dust unto dust—
Soon and for ever our union shall be
Made perfect, our glorious Redeemer, in thee.
When the sin and the sorrows of time shall be o'er,
Its pangs and its partings remembered no more,
When life cannot fail, and when death cannot sever,
Christians with Christ shall be soon, and for ever."

MANSEL.

LET us now, dear reader, again open the blessed and holy word of God. It was given to be a lamp to our feet and a light to our path; we ought not, therefore, to wander in darkness. Here is light! glorious light!—"the light of the glory of God in the face of Jesus Christ." Bring your hopes to this word, that their foundation may be proved. If the foundation be good, all will be well; but if it

be not good, then cast away your hopes. It is as well to live in doubt and die in despair as to live cheered by hopes, the fruition of which will never be realized.

In Gen. v. 24, we read "And Enoch walked with God, and he was not; for God took him." What became of him Moses does not say. Diligent search doubtless was made for him, but he was no longer seen among men. A mystery is connected with his disappearance, to which no solution is offered until Paul writes his Epistle to the Hebrews. Then we are told, Heb. xi. 5: "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for, before his translation, he had the testimony that he pleased God."

Here we have an instance of a holy soul going to be with God, without passing through the state of death, without being separated from the body. We dare not say the body was not changed, for doubtless it was fitted "for the habitation of God" "in a moment, in the

twinkling of an eye." This occurred in the early history of our world; and we are told by the Apostle Paul that a similar work will be wrought in the day of Christ. 1 Cor. xv. 51: "We shall not all sleep, but we shall all be changed." From this there does not appear to be any necessity for death, separate from its connection with sin as an effect. Even as an effect, since its sting has been taken away by Christ, and he in his own person has subjected it to himself, it is but an agent to change the corruptible of our bodies by destroying that which is non-essential to our resurrection state, so that when the trump shall sound the dead shall be raised incorruptible. Our thought is better and more beautifully expressed by Dr. Watts in these lines:

"Corruption, earth and worms
Shall but *refine* this flesh,
Till my triumphant spirit comes
To put it on afresh."

Now, does it not appear very plain that if death follows us only as the "*wages of sin*,"

there can be no necessity for the detention of *holy* souls in an intermediate place, whether it be a land of darkness or of brilliant light? The only difference we can discern between the righteous of to-day on the one hand, and Enoch and the righteous of the last day on the other hand, is this: Enoch "was translated that he should not see death;" the last-day saints will "not see death," for they "shall not sleep;" but the righteous of to-day must wait all the days of their "appointed time," until their change shall come, like the approach of winter through the death of spring, summer and autumn.

"We all do fade as a leaf."

We next come to the case of Elijah, 2 Kings ii. 11. He "went up by a whirlwind into heaven;" not into an intermediate place, a subterraneous region, but through the heavens, into the heaven of heavens, where God is fully revealed. The chariots and the horses of fire came down, and the persecuted prophet of

Israel went to "the palace of angels and God." Elisha beheld him as he went up, and cried after him, "My father, my father, the chariot of Israel and the horsemen thereof," but Elijah heeded not. Higher and yet higher he soared, until the clouds hid him from view. Diligent search was made for him. The depths of the valleys, and the heights of the mountains were all well examined. Fifty strong young men were chosen for the purpose, but no traces of Elijah were found. Centuries rolled away. No more was known of Elijah. When Peter, James and John went up with Christ into the mountain, and there had revealed to them the glory of the Son of God, they beheld Moses and Elijah talking with Christ, and Peter cried out, "Lord, it is good for us to be here; if thou wilt, let us make three tabernacles; one for thee, and one for Moses, and one for Elias." Matt. xvii. 3–9. How near Elijah was to heaven at this time may be inferred from the fact that a voice came from the cloud which enveloped Deity's glory, which said, "This is

my beloved Son in whom I am well pleased; hear ye him." Matt. xvii. 9.

May we not ask if Enoch and Elijah, men like ourselves, but having stronger faith, and more zeal and devotion to the cause of God than we have, could pass direct from earth to the glory of heaven without having to lay aside their bodies, have we not the right to entertain the hope that

> "The chamber in which" we "shall meet our fate
> Will be blessed beyond the common walks of life,
> Quite on the verge of heaven"?

Here we must pause to notice an objection, or rather a supposed objection. It is urged that Enoch and Elijah could not have gone to heaven when translated, because our Saviour said, John iii. 13: "No man hath ascended up to heaven but he that came down from heaven." Although these words appear to support the idea of an intermediate place, the support is *only apparent.* Our Saviour was conversing with Nicodemus concerning the new birth.

The notions of Nicodemus were gross and earthly. He could not comprehend our Saviour's meaning, for it was refined and heavenly. He had not attained to that point of spiritual excellency where he could discern the mind of God—the *why's* and *wherefore's* of the regenerated state. Was it his business to be satisfied of its philosophy before seeking its benefits? We apprehend not. We are all bound to receive heavenly truth from a properly accredited heavenly messenger, whether we can comprehend the truth or not. Hence, the remark of the Saviour resolves itself into this: No man hath attained a perfect knowledge of heavenly things, so as to know the secret counsels of God, but the Son of Man that came down from heaven. Christ and the Father were one, consequently Christ knew the mind of the Father with respect to the ultimate objects of regeneration; he came from heaven or became incarnate to make known the holiness of God, and thus show the necessity for regeneration as a qualification for a home in

heaven. Yet the great and holy God had not surrendered any of his essential attributes in becoming incarnate, for then he would no longer have been God; but still having "the fullness of God" dwelling in him "bodily," we read the Saviour's utterance as a proof of his omnipresence, as well as of his acquaintance with the mind of the Father. In fact, the passage under consideration has been *forced* into the service in which we find it, and by being used to support the theory of an intermediate place, is found upon examination to prove the bodily presence of Christ with the Father in heaven, while at the same time he was present to the eyes of Nicodemus; thus denying the force of one of the very first principles of philosophy—that no body can be in more than one place at one and the same time. The passage concludes, "Even the Son of Man which is in heaven."

We take next the case of Stephen. When he stood before the high priest, having uttered words which cut all who heard them to the

heart, "he looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Acts vii. 55, 56. "And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit." Acts vii. 59. Here was a revelation of the glory that is beyond the river of death. Jesus was at the right hand of God, and the protomartyr cries to him, Lord Jesus, receive my spirit! Was his request denied? Did not the conqueror of death support his servant through the dreadful vale and take him to himself? If to himself, where is he? Ah! the answer comes to cheer those who tread in Stephen's footsteps, following him as he followed Christ, contending earnestly for the faith of the Gospel: "*At the right hand of God.*"

Not in order of time, but in order of importance, we take the utterances of the Son of God upon the cross as sustaining an important

relation to the question with which we started out. The circumstances surrounding our Saviour we will merely allude to for the sake of brevity. Two thieves were crucified with him; both at first reviled him. Afterward, one repenting, said to Jesus, "Lord, remember me when thou comest into thy kingdom." Luke xxiii. 42. "And Jesus said unto him, verily I say unto thee, To-day shalt thou be with me in paradise." v. 43. "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." v. 46. It is very evident that the spirit of Christ passed into the care of the Father, for he gave it up, having commended it to the care of the Father. This care extended to and was exercised in paradise, for our Saviour was to be that day in paradise. Where, then, was this place? It was not on the earth! That shook to its centre, and refused to cradle "many of the saints," when the King of saints himself expired. It was not in the "gehenna of fire!"

The holy soul of Jesus did not go there; for holiness can no more dwell with sinful misery and woe in the regions of the damned than these can dwell in heaven. Nor can paradise mean simply the spirit-world, or the world of disembodiedness; for the thief knew as well before the Saviour told him, as after, that he was going to the spirit-world—that he was going to die. His desire was to be with Christ, to be with the good, the just, the pure and the inexpressibly happy; and our Saviour understanding his request, replied accordingly, "This day shalt thou be *with me*." "Lord, remember me when thou comest into thy kingdom," may not have meant, When thou art in the state of the dead, but rather when Christ should come from that state to claim an earthly kingdom and reign in it. This was, in all probability, the thief's idea. Our Saviour, did not argue the case, but answered according to the reality rather than the ideal. Christ's kingdom is the kingdom of heaven—located in heaven and among heavenly beings on earth.

Holiness is the mark of his subjects—that holiness that comes from the exercise of faith in him as the world's Redeemer. This was the kingdom referred to by the Saviour in the use of the word paradise. He, in effect, said to the thief, Paradise is my kingdom, and to-day thy request shall be granted; thou shalt be with me there. If he alluded to anything but his kingdom in his answer, he evaded the thief's question, and this we cannot admit.

Let us refer to our Saviour's address delivered to his disciples a short time before his betrayal into the hands of his enemies. In John xiii. 33, we read that Jesus said to his disciples, "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come; so now I say to you." In v. 36, Peter said unto him, "Lord, whither goest thou?" Jesus answered him, "Whither I go thou canst not follow me now; but thou shalt follow me afterward." This last sentence has ever been regarded as referring to the manner of Peter's death, which

is now well known to have been by crucifixion, with the head downward, Peter not counting himself worthy to suffer in the same position as his Lord. The *going* then spoken of by the Saviour can refer to only one event—namely, the decease which he was to accomplish at Jerusalem. In John xiv. 28, we read, "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice because I said I go unto the Father." In John xvi. 16: "A little while and ye shall not see me; and again a little while and ye shall see me, because I go to the Father." V. 19: "Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while and ye shall not see me: and again, a little while and ye shall see me? V. 20: Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. V. 22: And ye now therefore have sorrow; but I will see

you again and your heart shall rejoice, and your joy no man taketh from you." We do not quote these words for the mere purpose of quoting, but that the Saviour's own words may explain the Saviour's own meaning. His *going away* did not refer to his ascension, for then would he not have said, "Again, a little while, and ye shall see me." His going away was through the gates of death; his disciples were to sorrow on account of his absence; but their sorrow was to be turned to joy by his triumphant and glorious reappearing. This was literally fulfilled. Jesus, therefore, must have gone to the Father when "he gave up the ghost," according to the words which he had spoken.

We know it is said, by way of objection to this, that after his resurrection he said to Mary, "Touch me not; for I am not yet ascended to my Father; but go to my brethren and say unto them I ascend unto my Father and your Father; and to my God and your God." John xx. 17. We might, in answer to this, say,

that Christ as he stood before Mary with a human body and a human soul, and in connection with them the fullness of Divinity, had not ascended to the heaven of heavens; his time for this had not yet come. But this does not say that his human soul when separated from his body had not been with the Father. Not at all. Let us look at the circumstances: Mary was about to worship him. Perhaps she with others had taken hold of his feet and was fondly clinging to him. The purport of our Saviour's utterance was, then, Embrace me not: do not waste the time in any demonstrations of affectionate regard; you will have ample time for this hereafter. I do not leave earth immediately, therefore, now go and tell my disciples that in a little while "I ascend to my Father, and your Father; to my God, and your God." This view, we think, is very naturally drawn from the text, for if we admit the past tense to be connected with *ascended* in the first part of the sentence, as referring to *past action*, then we are compelled to attach the present

tense to *ascend*, in the latter part of the sentence, as referring to *present action;* and yet we know in the latter case the action was not *present*, for Christ did not ascend, body, soul and divinity, until *forty days* after this time.

What then is the conclusion to which we must come but this: at death, Christ went to his Father; he went to paradise; paradise, therefore, is the immediate presence of God, where he has his throne, and where his unveiled glory is fully revealed to all his saints.

The Apostle Paul tells us that more than fourteen years before he wrote his epistle to the Corinthians he knew a man who was caught up to the third heavens. His language is, "I knew a man in Christ, above fourteen years ago (whether in the body I cannot tell; or whether out of the body I cannot tell: God knoweth); such an one caught up to the third heavens. And I knew such a man, . . . how that he was caught up into paradise, and heard unspeakable words which it is not lawful for a man to utter." 2 Cor. xii. 2–4. Some, in

order to make paradise comport with the Grecian idea of joys in a future life, have supposed two visions to be referred to. If this is the case, the apostle certainly attaches greater importance to the vision of paradise than he does to the vision of the third heavens; and certainly the latter would be worthy of a fuller description than the former. The truth appears to be this: one vision is referred to, and paradise and the third heavens are used interchangeably. A fuller revelation is presented than hitherto held by either Jews or Greeks. Elysian fields, amaranthine bowers, and all the grosser views of the future life are laid aside, for the true light appears, and the *only paradise* is HEAVEN. The language of Paul concerning the heavens is in strict accord with the Jewish idea of the heavens, for which they were indebted to revelation alone. First, the region of the atmosphere; second, the region of the stars; and third, the habitation of God. The first heaven and the second heaven are both referred to in Gen. i. 6, 7, 16, 17. We are further told

that "God's throne is in the heavens," but "the heaven and the heaven of heavens cannot contain him." Here the number of the heavens is limited to three—the heaven of the other two heavens, or the highest heaven.

Paul tells us that heavenly things have patterns on earth. If so, and who will doubt it in most instances, the three places connected with the tabernacle, and also with the temple, are but figures of the true tabernacle, which yet is with God in heaven—the court, the holy place, and the holiest of all, corresponding to the heavens enumerated above. Now, then, allow us for a moment to substitute the one word for the other in the reply of the Saviour to the thief, and we have, "This day shalt thou be with me in the third heavens."

As there is an abundance of proof that paradise is the third heavens, we cannot refrain from giving it all in this connection, especially since so much has been said and written which savored more of Greece than of heaven—more of paganism than of truth revealed from God.

In the promise made to the Ephesians it is said, "To him that overcometh will I give to eat of the *tree of life* which is in the *midst* of the *paradise* of God." Rev. ii. 7. And when the holy city was unveiled to John while in Patmos, he saw "A pure river of the water of life, clear as crystal, proceeding *out of the throne of God* and of the Lamb. In the *midst* of *the street* of it (the city), and on *either side of the river*, was there the *tree of life*. . . . . And there shall be no more curse: but the throne of God and the Lamb shall be in it; and his servants shall serve him: and they shall see his face." Rev. xxii. 1–4. Is not the meaning of paradise unfolded to us here? The *tree of life* is in it; the *river of life* is in it; the *throne of God* is in it; and his servants there behold his face without the fear of death. Paradise is heaven. Heaven is the home of the righteous soul; there

"Our elder brethren stay,
While angels beckon us away,
And Jesus bids us come."

CHAPTER VIII.

"Away with our sorrow and fear,
We soon shall recover our home;
The city of saints shall appear—
The day of eternity come.
From earth we shall quickly remove,
And mount to our native abode;
The house of our Father above—
The palace of angels and God."

C. WESLEY.

NEXT to the sayings which fell from the lips of Christ, we would place the utterances of Paul, the Great Apostle to the Gentiles. Though the chief of sinners, he was not a whit behind the chiefest apostle; and, we may add, none was more anxious than he to remove our ignorance "concerning them which are asleep." His words furnish an answer to the question propounded by Job, "Where is he?"

Said Paul, 2 Cor. v. 1, 6, 8: "We know that if our earthly house of this tabernacle were

dissolved, we have a building of God; an house not made with hands, eternal in the heavens. Therefore, we are always confident, knowing that whilst we are *at home in the body*, we are *absent from the Lord:* we are confident, I say, and willing rather to be *absent from the body*, and to be *present with the Lord.*" Here life is certainly contrasted with death, for life is the presence of the soul, the important man, to which the body sustains the relation of a tabernacle with the body; while death is the absence of the soul from the body. Life is good, but death is better, since it admits us to the presence of Christ and the society of the pure in heaven. To be absent from the body is to be present with the Lord.

In writing to the Philippians, alluding to the state of his own mind, he said, chapter i. 22, 23: "What I shall choose I wot not: for I am in a strait betwixt two, having a desire to depart and to be with Christ." The Church needed the watch-care of an apostle, hence there were reasons for the apostle's remaining;

but the desire to see the King in his beauty, to share in the glories of his triumph, to bear some humble part in the immortal song of Moses and the Lamb, led even an inspired apostle to say to depart "was far better;" "to die is gain."

In writing to Timothy from his dungeon-cell at Rome, knowing that soon he was to yield up his life for the cause of Christ, nothing terrified at the prospect, he said, 2 Tim. iv. 6-8: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day: and not to me only, but to all them also that love his appearing." When, we might ask, was Paul to have his crown? Was it not in that day in which he was to be offered? Was it not when he took his departure, and being absent from the body was present with Christ? Most assuredly it was, for no other day was named, no other period was mentioned

but "*that day.*" That was the day he ended his race, he came to the end of the course, to receive "the crown held out to view."

The promises made to the faithful furnish us with additional evidence of the entrance of holy souls into the full and glorious presence of God immediately at death. Matt. x. 22: "He that endureth to the end shall be saved." The end here referred to is the end of persecution, the end of life; hence the salvation mentioned is a salvation in the future. Does it not, therefore, follow from this language that those who endure to the end shall then experience the joys of a salvation which can never be taken away from them? As it has often been expressed, "they are saved with the power of an endless life."

Rev. ii. 10: "Be thou faithful unto death, and I will give thee a crown of life." The Christian life is frequently spoken of as a race, in which the prize is given at the end. That end is death, for after death there can be no contending for the prize. Probation is ended,

the unending state has begun. How consistent the different books of Scripture in the use of their figures! Paul declared that he ran that he might obtain. He saw the crown laid up for him, to be given to him in *that day;* and the members of the Church at Smyrna, were exhorted to "be faithful unto death," that they might receive "the crown of life"—then, not ten thousand years after, but at death. The words will not admit of any other construction.

Rev. iii. 12: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Rev. iii. 21: "To him that overcometh will I give to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." These are the promises of Christ. They are yea and amen in him. Based upon conditions, it is true; but so simple that "a wayfaring man, though a fool," may not err respecting their meaning, but rejoice in hope of their glorious fulfillment in the hour of the dissolution of the ties that bind down to earth.

When we overcome we shall inherit the promises in their fulfillment, and "go from strength to strength in the Zion" above, "every one appearing before God."

In John's account of his vision we read, Rev. iv. 3: "And behold a throne was set in heaven, and one sat on that throne;" and, Rev. v. 5: "The Lion of the tribe of Judah, the root of David," v. 6; the Lamb that had been slain came and took a book out of the right hand of him that sat upon the throne." v. 7. V. 8: "And when he had taken the book, the four beasts and the four-and-twenty elders fell down before the Lamb." V. 9: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God, kings and priests." v. 10. The Lamb proceeded to open the seals, and when the fifth seal was open, John "saw under the altar the souls of them that were slain for the

word of God and for the testimony which they held." Rev. vi. 9.

We know that much of the language employed in describing this revelation is figurative, highly so. But what of that? Is not the figure the representative of the letter itself? Is it not the shadow of the substance? Most assuredly it is. Then the description is imperfect, as the shadow is but an imperfect outline of the substance. John could not see all, nor know all, for that which is perfect had not yet come to him; but all that he did see to which we have referred was seen before anything like a resurrection had taken place. The great white throne had not appeared. The trump had not yet sounded, and men might have been heard to ask, "Where is the promise of his coming?" If we must call the things which John saw but figures, then the figures prove at least that holy souls, redeemed by the blood of the Lamb, go from every nation to dwell with that Lamb that was slain, and to walk with him in white, by the banks of the river,

"The beautiful river
That flows from the throne of God."

Perhaps we have wearied the patience of the reader, but the words which "were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope," Rom. xv. 4; and we have but placed them together, so that "the anxious doubt which tears the breast" might be removed, and that all might see that God hath great things reserved for them that love him. We shall present one more argument in favor of the theory we have been advocating, and bring our pleasant task to a close.

Death, to man, was not in the original purpose of God, except as a contingency. Man was created for immortality. Death passed upon him in consequence of sin, which was the result of his own abuse of freedom. "Thou shalt die" was the sentence connected with sin. If death, therefore, was not intended to pass upon man, and it could not be if he was created for immortality, no place would have been created for

him as a disembodied spirit. True, God could have created such a place when he saw that man would die through sin; but his failure to speak of such a place is a strong presumption of its absence from the universe of God. We are told of a dwelling for God and his holy angels; of a Tartarus or gehenna of fire for the devil and his "angels, who kept not their first estate;" but we are not told of a place for disembodied man. Hence, if man sinned, he must go with the rest of the fallen sons of God; he must "go away unto everlasting fire, prepared for the devil and his angels." If, however, after sinning, man should embrace the benefits of redemption faintly outlined in the threatening to the serpent, Gen. iii. 5: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," more fully developed in the ceremonies of the law, and made manifest in "the fullness of time," when "God sent forth his Son made of a woman—made under the law to redeem them

that were under the curse of the law, being made a curse for them," then man through the mercy of God in that redemption should press his way to the kingdom of holiness where is the throne of God, and be permitted to partake of "the fruit of the tree of life," from which he had been kept back by "the cherubim and flaming sword."

The progress of the soul is beautifully prefigured in the arrangement of the tabernacle; there was the outer court, the holy place, and the most holy place, or holy of holies. So, in the temple, we have the ground floor, the middle chamber and the holiest within the veil. As sinners unpardoned we stand as Gentiles, "aliens from the commonwealth of Israel," upon the ground floor, not daring to step over the wall into the court of the priests until we have applied to us the blood of the great Sacrifice, which washes away our sins and brings us nigh, causing us to be no longer strangers, but sons, yea, even priests unto God and the Lamb. Then we can serve God day and night

in his temple here, patiently waiting until our time shall come, when we shall enter the holiest of all, even heaven itself, by the blood of Jesus, the great High Priest of our profession.

"Oh may the prospect fire
Our hearts with ardent love,
Till wings of faith and strong desire
Bear every thought above." STEELE.

Whether it be by slow or rapid strides we reach the river that separates "the goodly land from ours," as we approach its nearest bank, our vision, becoming spiritualized, shall discern upon the farther shore myriads of those "who have gone up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb," coming down to cheer us as we cross, to welcome us as we get over, and conduct us to the palace of the King, where we shall join with holy angels and the redeemed in singing the song of "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen."

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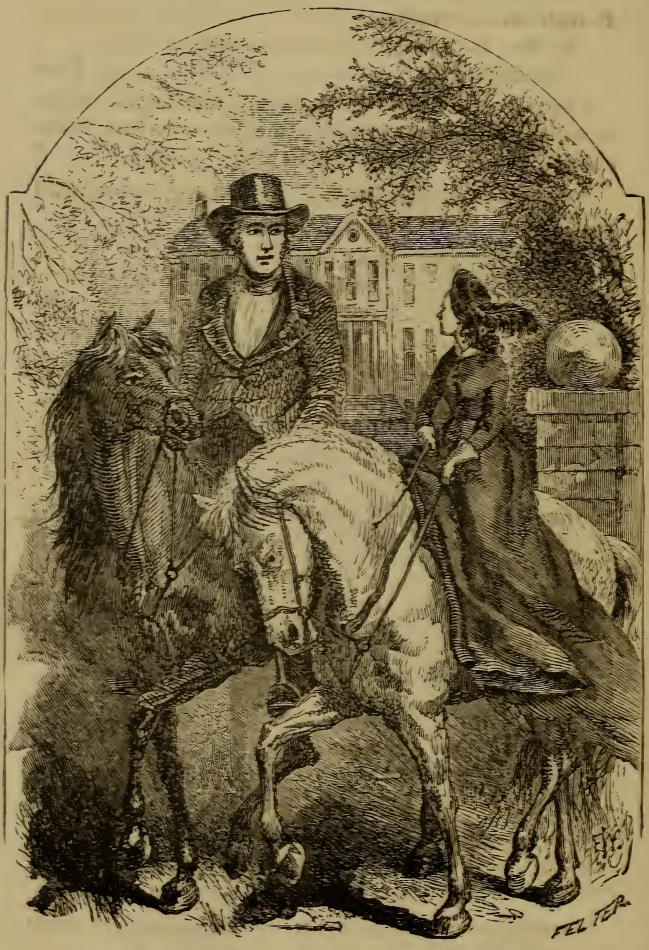

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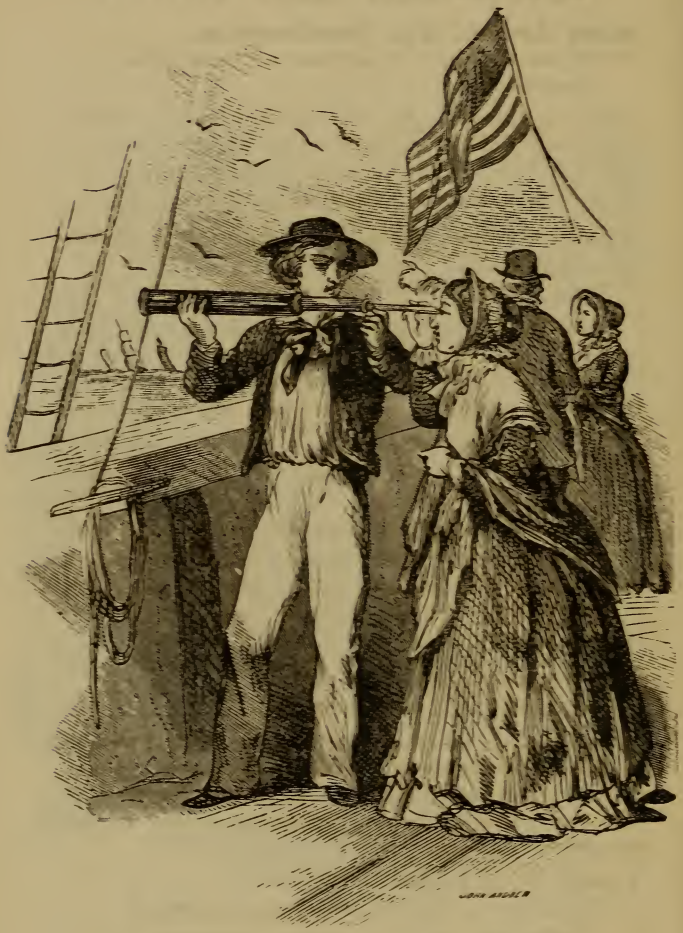

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